

Germanic Mysticism

A Personal Approach to Godhood

Preface

This short summary outlines my personal interpretation of the Germanic mystery tradition applied in a left hand path approach towards godhood.

It should be noted that this concept may differ distinctly from the spiritual teachings of contemporary paganist or satanist standards. Nevertheless, this deviance does not invalidate its significance and meaning for like-minded individuals.

Cosmos Structure and Hvel Structure of the Human Body

The cosmos structured by the different and interwoven worlds in Germanic mysticism can be understood as a representation of the human body. Thus, the concept of the nine worlds (connected by the central axis of Yggdrasil, the cosmic tree of life) is a reflection of physical human reality.

The specific worlds represent certain areas of the body where the essential main energy centers are located. The term used in this context is 'hvel' meaning wheel or vortex.

These energy swirls can be considered as interfaces between the outer and the inner world – between body and soul. They can be assigned to certain body parts. Transformation or disposal of energy (life force) in the human organism is usually done through chemical processes, e.g. by the means of secretion and hormones. Therefore these energy centers are often provided with their respective glands or nerve centers.

Jotunheim

Jotunheim is the world of rough matter, our physical basis.

Jotunheim is associated with the lumbar spine, the coccyx, as the basis of the body. It is allocated to the adrenal glands.

Nifelheim

Nifelheim is the lowest of all worlds in Germanic mythology.

Nifelheim is related to the feet as the lowest body parts. Here, the interface between body and soul is provided by the foot reflex zones.

Helheim

Helheim is the world of the all-devouring mother goddess who gives and takes life.

Helheim's equivalents are the genitals. The corresponding glands are the gonads.

Svartalvheim

Svartalvheim is the world where matters of lower grade are transformed into matters of higher grade.

Svartalvheim represents the digestive organs where intaken nutrition is transformed into energy that is usable for the human body. The pancreas delivers the substances required for this transformation process.

Vanirheim

Vanirheim is the world of the vegetative and emotional traits.

Within the human body Vanirheim is manifested as the solar plexus. This area is an essential crosspoint of the vegetative nervous system. The operative gland in this area is the thymus gland.

Liosalvheim

Liosalvheim is the world of light.

Liosalvheim's correspondent is the larynx. This is the place where the word springs forth, the means by which the light of wisdom is spread throughout the world. The operative gland of the throat area is the thyroid.

Muspellsheim

Muspellsheim is the world of fire that is able to create and to destroy.

Muspellsheim is represented by the forehead containing the third eye by which an invisible reality is perceived. In this area the pineal gland is located.

Asgard

Asgard is the highest, superordinated world in Germanic mythology.

It relates to the higher brain area, the highest point of the body and the center of highest mental activity. The according gland is the pituitary.

Midgard

Midgard is the world of every-day life of the humans.

Midgard is the equivalent for the whole human body. Only by the means of the body the soul is able to live in our physical world. The according energy field is the known as the human aura.

In the following figure these correspondences are shown in interrelation.

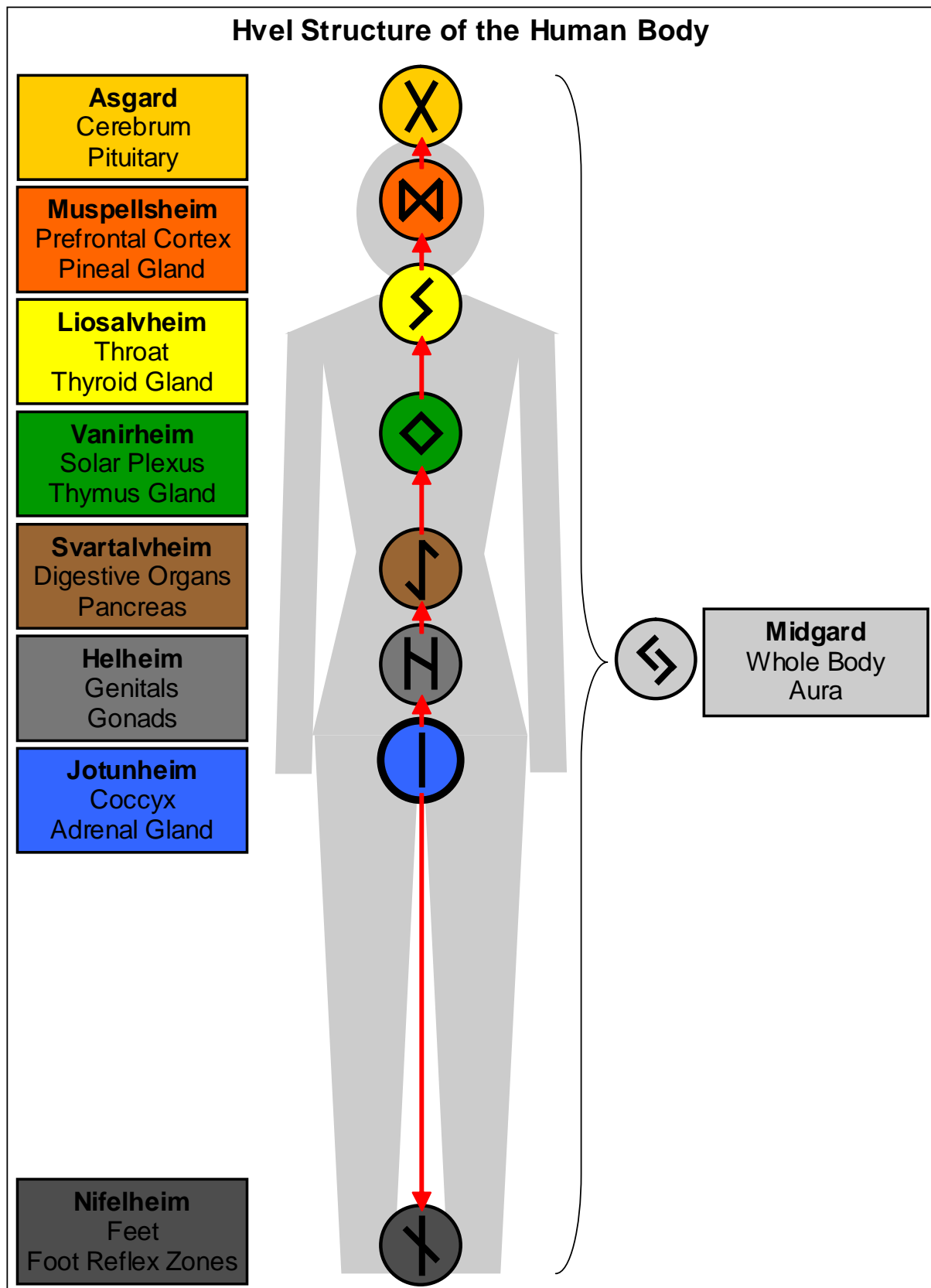


Figure 1: Hvel structure of the human body

The red arrows represent the flow of energy (life force), known as the snake power (Jormungand).

Cosmos Structure and its Equivalents of Depth Psychology

According to the hermetic paradigm of “as above, so below” – which expresses the correspondence of macrocosm and microcosm – the cosmologic concept in Germanic mystery tradition does not only represent the physical level of human existence. Further, it also presents the image of the human psyche, i.e. a representation of that which we call consciousness.

The Germanic cosmology depicts the human psycho-cosm. The nine worlds of Germanic mythology provide a precise description of the essential components of the structure of the psyche. Furthermore the portrayal of the nine worlds reveals the challenges and tasks which have to be faced on the way to self-becoming (individuation process). The pursuit for accomplishment is the task which is bestowed upon us for completion of the self – and thereby for unfolding and fulfillment of the individual potential.

Jotunheim

“There is a beast in man that should be exercised, not exorcised.” (A.S. LaVey)

The part of the human soul represented by Jotunheim is the animus. This is the hidden destructive masculine force and drive within man.

The according task is the realization of chaotic (i.e. working unpredictably and at random) destructive forces. These forces are active both in the inner world (in the self) and in the outer world (e.g. in social structures). The goal is the acknowledgement and sublimation of the forces of destruction (e.g. reducing/increasing application of physical violence to an appropriate level).

Nifelheim

“A god ignored is a demon born.” (P.J. Carroll, Liber Kaos/Psychonomicon)

Also Nifelheim relates to a part of the soul in the unconscious. Nifelheim is the realm of the shadow. The shadow is that which is suppressed by the individual, the non-accepted negative aspects of personality.

The task in Nifelheim is the integration of the shadow into the self, the acceptance of discarded aspects of personality. Esoterically, this means the reconciliation with personal regretful qualities. Exoterically, an improved acceptance of negative aspects means an increase of the personal frustration tolerance.

Helheim

“Cattle die, kinsmen die,
you yourself die the same;
I know one thing which never dies:
the judgement of a dead man's life.”
(from the Edda, Hávamál)

The part of the soul represented by Helheim is the anima. These are the hidden female destructive powers of the soul.

The task which has to be faced in Helheim is the realization of the lurking all-devouring aspect of the human psyche. Acceptance of the necessity of death in the cycle of life – and thus, acceptance of personal transitoriness – is demanded here.

As a consequence one should charge his life with meaning and set a personal life goal (esoteric level). This leads to according consequences for planning and conduct of one's life (exoteric level).

Svartalfheim

“Visita Interiora Terrae Rectificando Invenies Occultum Lapidem.” (“Visit the interior of the earth, and by rectification you will find the hidden stone.” – Alchemistic paradigm)

The part of the consciousness described by Svartalfheim is the irrational auxiliary operating mode of sensation (“sensation says that something exists”, C.G. Jung). Sensation is the transformation of external (“raw”, lower, hidden) issues into internal (“fine”, higher, disclosed) issues.

Svartalfheim demands usage and refinement of the capability of sensation, further the realization of the transformation process of lower issues (gross matter) into higher issues (ethereal matter).

For the inner reality this task of transformation means soul-work, self evolution. In the outer reality this transformation process becomes manifest in labor.

Vanirheim

“Love is the law, love under will.” (A. Crowley, Liber AL vel legis)

The part of the consciousness described by Vanirheim is the rational inferior operating mode of emotion (“emotion says if something is pleasant or unpleasant”, C.G. Jung).

The task to be faced in Vanirheim is the application and improvement of the capability of emotion. This includes e.g. the development of the capability of loving. This is required in the internal world as well as in the external world. For the inner life it constitutes itself as self-love. In the external life it is put into effect as sense of responsibility towards deserving members of the community.

Liosalfheim

“Open the mysteries of your creation, and make us partakers of the undefiled wisdom.” (A.S. LaVey, The Satanic Bible)

The part of the consciousness described by Liosalfheim is the rational superior operation mode of intellect, of rational thinking, of reason (“thinking says what something is”, C.G. Jung).

The task of Liosalfheim is to apply and sharpen the capability of rational thinking. On the level of the inner life this means self-reflection and self-knowledge. On the level of the outer world this means formation of comprehension, world-view and wisdom.

Muspellsheim

“There is a black sun which is not visible to the human eye. It is our beacon and its fire burns within us.” (Akkadian temple inscription)

The part of the consciousness described by Muspellsheim is the irrational auxiliary operation mode of intuition (“intuition says where something comes from and where it goes to”, C.G. Jung).

The task to be faced in Muspellsheim is the improvement of the capability of intuition – with the goal of its adequate application. In esoteric matters this operation mode supports increasing one's self-knowledge. In exoteric matters this operation mode is helpful for precognition of incidents and non-rational comprehension of contexts and relations (the second sight).

Asgard

“Do what thou wilt shall be the whole of the law.” (A. Crowley, Liber AL vel legis)

Asgard represents the higher self, the true will, and spirituality.

The task of Asgard is the development of spirituality. This is cognition and development of the higher self, the knowledge of the true will. The goal is the integration of all parts of the soul into a superordinated overall context. For the interior world of the individual this means the process of organization of the psychic life and of personality. For the exterior world this means determined establishment of a higher order (or re-establishment of the natural order).

Midgard

“Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification.” (A.S. LaVey, The Satanic Bible)

The part of the soul represented by Midgard is either the ego or the persona. The persona consists of the various masks of the self, the various roles played by the self.

The task in Midgard is the satisfaction of the ego. Directed inwards, this means feeding and fulfilment of the ego. Directed outwards, this means intentional application of the masks and implementation of acquired psychic qualities in the physical environment for personal gratification.

Besides representing essential components of the physical and psychic structure of man, Yggdrasil, the cosmic tree of life which connects all worlds, also serves as a road map for spiritual tasks. These tasks have to be faced permanently. This initiation process has no end. If one task is accomplished on a certain level it should be faced again to be accomplished on a higher level. Conquest is never done.

Cosmos of the Soul Structure According to Depth Psychology

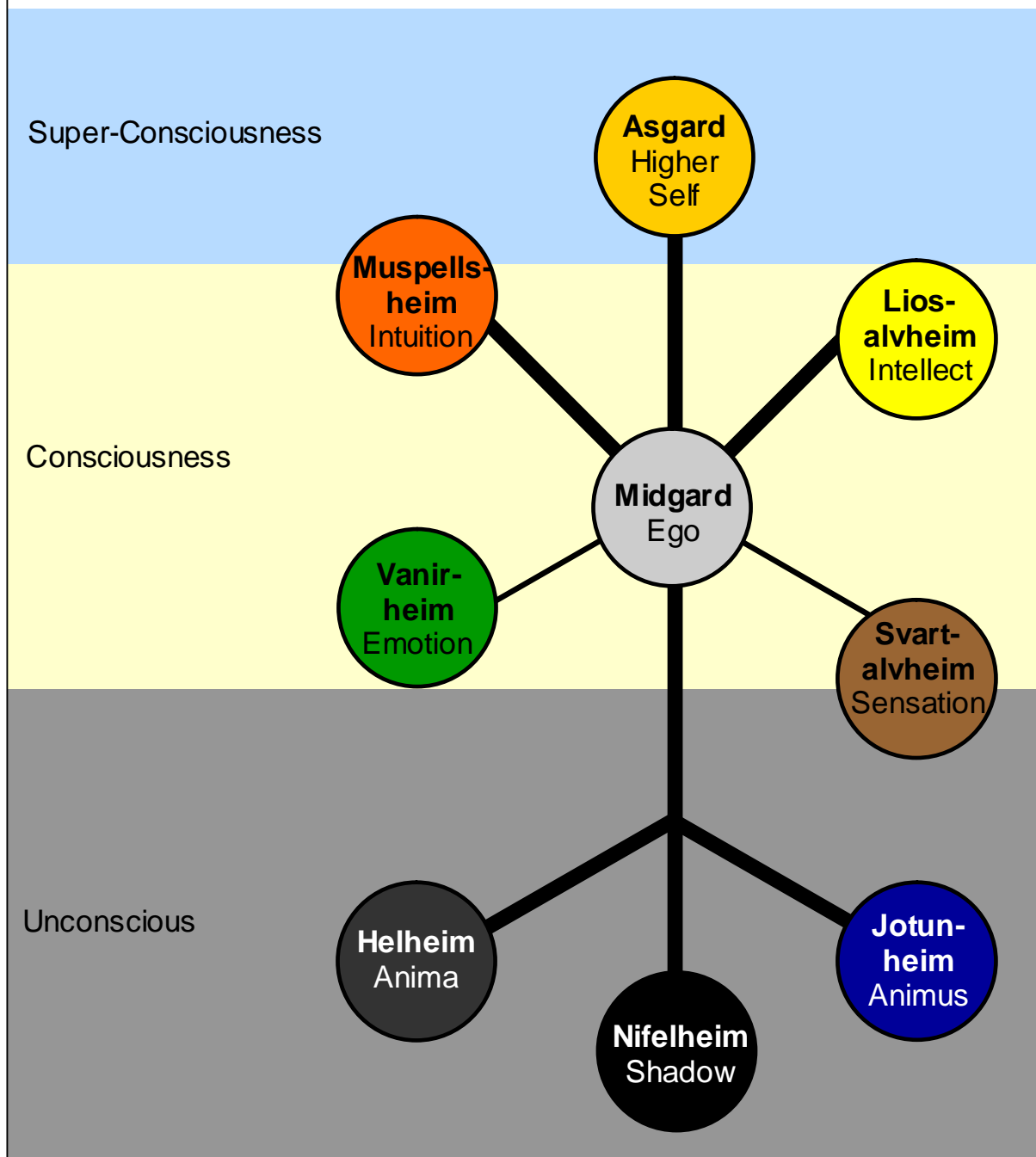


Figure 2: Yggdrasil, the tree of life, as representation of the psycho-cosm

Literature

- Aswynn, Freya: Die Blätter von Yggdrasil. Runen, Götter, Magie, Nordische Mythologie & Weibliche Mysterien.
- Balzli, Johannes: Magisch okkulte Unterrichtsbriefe
- Biedermann, Hans: Lexikon der magischen Künste
- Bitter, Wilhelm (Hg.): Freud, Adler, Jung - Einführung in die Tiefenpsychologie für Theologen, Mediziner und Psychologen
- Blachetta, Walther: Das Buch der deutschen Sinnzeichen
- Braem, Harald: Magische Riten und Kulte - Das dunkle Europa
- Carroll, Peter James: Liber Kaos - Das Psychonomikon
- Coughlin, John J.: Out of the Shadows. An Exploration of Dark Paganism and Magick
- Clark, Brian M. (Hg.): Standing in two circles. The collected works of Boyd Rice.
- Crowley, Aleister (Aiwass): Liber AL vel legis - The Book of the Law
- Derolez, R. L. M.: Götter und Mythen der Germanen
- Deutsche Götter- und Heldensagen
- Drury, Nevill: Lexikon esoterischen Wissens
- Evola, Julius: The Yoga of Power. Tantra, Shakti and the Secret Way.
- Evola, Julius: The Hermetic Tradition. Symbols and Teachings of the Royal Art.
- Fra. .717.: Handbuch der Chaosmagie
- Frater Eremor: Im Kraftstrom des Satan-Set - Der Pfad der dunklen Einweihung
- Genzmer, Felix (Hg.): Die Edda
- Govinda, Kalashatra: Tantra Massage
- Hall, Nicholas: Chaos und Hexenzauber
- Hasenfratz, Hans-Peter: Die religiöse Welt der Germanen - Ritual, Magie, Kult, Mythos
- Henkler, Sven: Das Wilde Heer
- Huysen, Anneke: Die Bedeutung der Elemente in unserem Leben
- Jung, Carl-Gustav: Die Welt der Psyche
- Kayser-Langerhannß: Odin - Nordische Göttersagen
- Krause, Wolfgang: Runen
- Langbein: Esoterik
- LaVey, Anton Szandor: Die Satanischen Essays
- LaVey, Anton Szandor: The Devil's Notebook
- LaVey, Anton Szandor: The Satanic Bible
- LaVey, Anton Szandor: The Satanic Rituals
- LaVey, Anton Szandor: The Satanic Witch
- Lerch, Frank: Nightworks - Die schwarze Magie des Erschaffens
- Magnusson, Magnus; Forman, Werner: Der Hammer des Nordens - Mythen, Sagas und Heldenlieder der Wikinger
- Mythologie: Götter, Helden, Mythen
- Neményi, Géza von: Heilige Runen - Zauberzeichen des Nordens
- Nietzsche, Friedrich: Also sprach Zarathustra (Ein Buch für alle und keinen)
- Nietzsche, Friedrich: Der Antichrist - Fluch auf das Christentum
- Nietzsche, Friedrich: Dionysos-Dithyramben
- Nietzsche, Friedrich: Götzen-Dämmerung - oder Wie man mit dem Hammer philosophiert
- Nietzsche, Friedrich: Jenseits von Gut und Böse - Vorspiel einer Philosophie der Zukunft

- OJB: Baelder Journal, Vol. 4/No. 9 – #46, 1994
- OJB: Baelder Journal, Vol. 5/No. 7 – #55, 1995
- OJB: Baelder Journal, Vol. V, No. 8/9 – #56, #57, 1995
- OJB: Baelder Journal, Vol. V, No. 10/11 – #58, #59, 1995
- OJB: Baelder Journal, Vol. VII, No. 3/4 – #76, #77, 1997
- Order of Nine Angles: Naos - A Practical Guide to Modern Magick
- Riedl, Michaela: Yoni-Massage
- v. Schirnding, Albert: Maske und Mythos. Die Welt der griechischen Tragödie.
- Concept by Wolfgang vom Schemm (1983), discussed in: Serrano, Miguel: Adolf Hitler, el Ultimo Avatara
- Sturluson, Snorri: Die Edda
- Tegtmeier, Ralph: Runen - Alphabet der Erkenntnis
- Tegtmeier, Ralph: Zauber der Runen - Ein praktisches Arbeitsbuch der esoterischen Runenkunde
- Thorsson, Edred: Handbuch der Runenmagie
- Thorsson, Edred: Die neun Tore von Midgard
- Thorsson, Edred: Rune-Song
- The Vampire Bible
- The Vampire Predator Bible
- The Vampire Priesthood Bible
- The Vampire Sorcery Bible
- The Vampire Adept Bible
- Wischmann, Tewes: Der Individuationsprozeß in der analytischen Psychologie C.G. Jung

Written ca. 2007 by S. Manteuffel.

English translation by S. Manteuffel in autumn 2014.